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CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

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VIII. THE LAWS AND USAGES CONCERNING FEASTS, CONSIDERED COMPARATIVELY.

§ 96. **The Feasts of Early Times**, that is, as described in (*a*) the Covenant Code; (*b*) the historical material of J and E; (*c*) the pre-Deuteronomic portions of Judges, Samuel, and Kings; and (*d*) the pre-Deuteronomic prophetic utterances (see § 59, note 1).¹

1. The Feast of Unleavened Bread.²

Exod. 34:18; 23:15; 13:3-10.

2. The Feast of Weeks.

Exod. 34:22; 23:16*a*.

3. The Feast of Tabernacles.

Exod. 34:22*b*; 23:16*b*; 1 Kings 8:2, 65 f.; 12:32; Judg. 9:27; 21:19 ff.

4. There were three feasts at which attendance was required by law.

Exod. 34:23 f.; 23:14-17; 1 Kings 9:25; 1 Sam. 1:3.

5. The feasts were connected with agriculture.

Exod. 23:15 f.; 34:22; Judg. 21:19 ff.

6. The feasts were always of a joyous and social character.

Exod. 32:5 f.; Judg. 21:19 ff.; 1 Sam. 1:3, 7, 13 ff.

7. A feast often involved a pilgrimage to some shrine.

Exod. 10:9; Judg. 11:40(?); 1 Sam. 1:3, 7; 2:19.

8. The Passover.

Exod. 34:25; 12:21-27.

9. The Feast of the New Moon.

Hos. 5:7(?); 1 Sam. 20:5 f.; 18:24 ff.; 2 Kings 4:23.

¹ The following references are from J: Exod. 34:18-25; 12:21-27; 13:3-10; 10:9; the following are from E: Exod. 23:10-17; 32:5.

² References in **bold-face** type are from the Covenant Code.

10. Special feasts were held, *e. g.*: the Feast of Sheep-Shearing; the Feast of Jephthah's Daughter.
1 Sam. 25 : 2; 2 Sam. 13 : 23; Judg. 11 : 40.
11. Idolatrous feasts.
Exod. 32 : 5; 1 Kings 12 : 32 f.; 2 Kings 10 : 20.
12. Attitude of the early prophets toward the feasts.
Amos 5 : 21; 8 : 10; Hos. 2 : 11; 5 : 7 (?); 9 : 5; 12 : 9; Isa. 1 : 13 f.

§ 97. Questions and Suggestions.

1. Consider, in connection with the Feast of *Unleavened Bread*, (*a*) the duration; (*b*) the date (to what part of our year did Abib correspond?); (*c*) the nature and significance of "unleavened bread;" (*d*) the meaning of the phrase, "none shall appear before me empty;" (*e*) the association of this feast with the exodus from Egypt, and the point of connection; (*f*) the seeming identification of two entirely different things, viz., the Passover (see below) and the Feast of Unleavened Bread.

2. Consider, in connection with the Feast of *Weeks*, (*a*) other names for the same feast, viz., Harvest, First-Fruits (Pentecost, *cf.* Acts 2 : 1; 20 : 16; 1 Cor. 16 : 8); (*b*) the duration (*cf.* Deut. 16 : 9-12); (*c*) the date; (*d*) the connection of this feast with the close of the grain harvest; (*e*) the fact that there is no historical mention in the Old Testament of its observance (but *cf.* 2 Macc. 12 : 32 and the New Testament passages indicated above).

3. Consider, in connection with the Feast of *Tabernacles*, (*a*) other names, viz., Booths (Deut. 16 : 13), Ingathering; (*b*) the duration (*cf.* Deut. 16 : 13-15); (*c*) the date, late in the autumn; (*d*) the connection of this feast with the completion of the harvest of fruit, oil, and wine; (*e*) the lack of any specific regulations in the earlier legislation; (*f*) the fact that historical mention is made of only this feast among the three great feasts (1 Sam. 1 : 1 ff.; 1 Kings 12 : 32; 6 : 38); (*g*) the fact that this feast seems to have had its origin among the Canaanites (Judg. 9 : 27); (*h*) the important religious significance involved in the idea that the deity was the *lord* of the land and the dispenser of its fruits.

4. Consider, in reference to these meetings for festal purposes, (*a*) the number; (*b*) the distribution of these throughout the year; (*c*) the class of persons who were expected to be present; (*d*) the meaning of the phrase "appear before the Lord;" (*e*) the guarantee given of safety upon the journeys involved in attending the feasts; (*f*) the custom in Solomon's times. Are any places mentioned as the seats of a festival?

5. To what extent were these feasts of an agricultural character, that is, connected with agricultural pursuits, *e. g.*, harvest, ingathering of fruit, etc.? or how far were they solar feasts, that is, connected with certain seasons of the year? What was the usual time for harvest in Palestine? When did the end of the Jewish year come, and with what feast was it connected? Consider the connection of the feast at Shiloh with the vineyards near at hand. What particular characteristics are associated with agricultural as distinguished from historical feasts? Would the climate, for example, to some extent determine the date? Would the harvest feast take place at the same time in localities in which there was a difference of two or three weeks in the period of the ripening of grain? What kind of feasts would be expected among people leading a pastoral life, as distinguished from an agricultural life? If these feasts are of agricultural origin, could Israel have observed them before becoming an agricultural people, that is, before settling in Canaan?

6. Are not harvest and vintage feasts generally occasions for joy? Are not eating and drinking and dancing the usual accompaniments of a feast? How far did the idea that the deity was sharing in the festivities contribute to the joyousness of the occasion? Did not the eating, etc., contribute to this end? Was not the very purpose a joyous one? Was there yet any conception of God or sin to interfere with this interpretation? Was there, at this time, any feeling of the need of an atonement?

7. (1) Does a man ordinarily feast by himself? (2) If the social element is important, would it be necessary to have places at which many might conveniently come together? Would this not necessarily involve a pilgrimage? (3) Consider the use of sacred places, like Shiloh, for such meetings. (4) What would be the social and political influence of such pilgrimages?

8. Consider (1) whether the *Passover*, although forming a part of the Feast of Unleavened Bread, is not treated independently of that feast; (2) whether, in its very nature, it is not pastoral (that is, of nomadic origin), rather than agricultural; (3) the meaning of the name "Passover;"³ (4) the time of year in which it was observed; (5) the

³ Cf. article "Passover" in HASTINGS' *Dictionary of the Bible*; J. MÜLLER, *Kritischer Versuch über den Ursprung des Pesach-Mazzothfestes*; NOWACK, *Hebräische Archäologie*, Vol. II, pp. 147 ff., 172 ff.; BENZINGER, *Hebräische Archäologie*, pp. 470 ff.; RIEDEL, *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XX, pp. 319-32; STADE, *ibid.*, pp. 333-7; C. H. TOY, "The Meaning of פסח," *Journal of Biblical Literature*, Vol. XVI, pp. 178 f.

evidence in Exod. 7 : 16 ; 10 : 24, that the Hebrews observed a spring festival with offerings from their flocks before the days of Moses ; (6) the original significance of the Passover, viz., a sacrificial meal in which those who partook united themselves more closely and came into closer communion with their God—all this, for greater security ; (7) the connection of this very early festival at a later time (*a*) with the historical event of the exodus, and (*b*) with the Feast of Tabernacles.

9. Is the Feast of the *New Moon* agricultural, or rather astronomical ? Is it recognized in the earlier legislation ? Consider (1) its wide observance among Semitic peoples ;⁴ (2) its association with ancient family sacrifices ; (3) its connection with the sabbath ; (4) its possible use by prophets as a time for religious assembly ; (5) its mention by the prophets (see below) ; (6) its great antiquity.

10. Consider the Feast of *Sheep-Shearing* : (1) Was not this, like the Feast of the New Moon, a pastoral rather than an agricultural feast ? (2) Was it recognized in legislation ? (3) Could it be observed elsewhere than in a cattle-producing portion of the country ? (4) How late in Israel's history does it appear to have come down ? (5) Did it ever take on any special religious significance ? (6) What, in general, did it celebrate ? Consider the mourning-feast in connection with the devotion of Jephthah's daughter to a life of perpetual virginity, and compare the similar cases in other history.⁵

11. Notice how special feasts are celebrated in addition to those which became authorized, as in the case of (1) Aaron and the calf, (2) Jeroboam at Bethel, (3) Jehu in honor of Baal.

12. Consider now the place occupied in the religious life by these feasts, and their influence : (1) To what extent did the feasts constitute the religion of the people ? (2) How far would men postpone religious observances until the time of a feast ? (3) How much store did the ordinary Israelite set by the feasts ? Would the threat of their extinction disturb him ? (4) In what way would such feasts serve to develop national feeling ? to provide an education for the people ? to encourage the spirit of unity ? (5) To what extent would these assemblies serve to increase facilities for business transactions ?

⁴ Cf. MORRIS JASTROW, JR., *Religion of Babylonia and Assyria*, see *Index*, s. v. "Moon," "Zag-muk," "Festivals," etc.; I. ABRAHAMS, article "New Moon" in HASTINGS' *Dictionary of the Bible*.

⁵ Cf. GOLDZIHNER, *Mythology among the Hebrews*, pp. 96 ff., 104 ; STADE, *Geschichte des Volkes Israel*, Vol. I, p. 68 ; G. F. MOORE, *A Critical and Exegetical Commentary on Judges*, pp. 304 f.

(6) Is there any evidence that, in this period, the people as a whole (*cf.* later times) engaged in a great feast or festival? Or is it rather the custom of families and households? (7) What did the prophet say of the religious value of the feasts? To what did he make objection? (*a*) the lack of heart manifested? (*b*) or the fact that they were held in honor of other gods? or (*c*) the fact that the people thought the holding of these feasts to constitute the whole of religion, and neglected all that seemed pure and good in a religious life?

§ 98. **Constructive Work.**—Prepare a tabular statement which will present in systematic form the facts concerning the feasts of the earlier period, as follows: (1) name, (2) origin, (3) date, (4) duration, (5) characteristic ritual, (6) meaning of name, (7) religious significance.

§ 99. **Feasts of the Deuteronomic Period**, that is, as described (*a*) in the laws of Deuteronomy, (*b*) in the Deuteronomic portions of the books of Samuel and Kings, and (*c*) by the prophets of the Deuteronomic period.⁶

1. Passover and Feast of Unleavened Bread are now combined.

Deut. 16 : 1-8.

2. Feast of Weeks.

Deut. 16 : 9-12.

3. Feast of Tabernacles.

Deut. 16 : 13-15 ; 31 : 10 f.

4. All feasts must be held at the one central sanctuary.

Deut. 16 : 5-7, 11, 16 ; 31 : 11.

5. The law still requires attendance at three feasts.

Deut. 16 : 16 f.

6. Feasts are still occasions of joy.

Deut. 12 : 8 ; 14 : 26 ; 16 : 11, 14 f. ; 24 : 11 ; Isa. 9 : 3.

7. Feasts are still on an agricultural basis.

Deut. 16 : 9, 13 ; *cf.* 16 : 1.

8. Attitude of the prophets toward feasts.

Nah. 1 : 15 ; Jer. 51 : 39 ; Lam. 1 : 4, 15 ; 2 : 6 f., 22.

9. Josiah's Passover.

2 Kings 23 : 21-23.

§ 100. **Questions and Suggestions.**

1. Concerning the Feast of the *Passover and Unleavened Bread*, consider (1) that the two feasts, distinct in origin, are now observed

⁶ References in **bold-face** type are from the code of laws contained in the book of Deuteronomy.

together; (2) the association of the Passover with the exodus; (3) the connection of this rite with that of the firstlings (Deut. 15 : 19 ff.); (4) the duration; (5) the lack of any designation of the day of the month; (6) the significance of the unleavened bread, and its historical connection; (7) the treatment of any remaining flesh; (8) the place at which this feast shall be observed; (9) the change in ritual and conception which takes place in the case of the Passover feast, and the reason for this; (10) the circumstances leading to the coalescence of the two feasts.

2. Concerning the Feast of *Weeks*, notice (1) that the time is fixed in connection with that of the Feast of Unleavened Bread, viz., seven weeks, the fiftieth day; (2) the duration; (3) the persons who are to be invited to the feast; (4) the place; (5) the joyous character; (6) the historical reminiscence suggested.

3. Concerning the Feast of *Tabernacles*, consider (1) the name and its origin (*cf.* 1 Sam. 1 : 8); (2) the time (no particular day designated); (3) the persons who are to participate; (4) the duration; (5) the place; (6) the motive; (7) the joyous character.

4. Consider the meaning of the constantly recurring phrase, "in the place which Jehovah thy God shall choose to cause his name to dwell there;" is it (1) a place, at one time in one locality, at another time in another locality, and consequently, in the course of time, are several places thus designated? Or (2) is it one central place for all time, viz., Jerusalem? (3) Consider some of the consequences which would follow such centralization; *e. g.*: (*a*) Would the feast thus transferred to Jerusalem continue its agricultural or pastoral character? (*b*) If a particular day is fixed, could the harvest feast any longer be connected with the harvest, which, on account of difference of climate, occurred at widely separated dates? (*c*) Would the historical be likely to supplant the natural interpretation of the feast? (*d*) Would the original ritual also lose its significance? (*e*) Could the firstlings actually be taken to Jerusalem to be sacrificed? (*f*) Could the head of a family take the entire family and dependents to Jerusalem? (*g*) Would he sell his own animal or grain, and then go to Jerusalem and buy (Deut. 14 : 24-26)? Would this affect commerce? (*h*) Could a man, in this case, arrange a sacrificial meal in Jerusalem and have his family and friends with him, as in the village or country? (*i*) Would not this lead to an entire change in the feeling connected with the observance of the feast? Would the observance become more general and less individual, more formal and serious, and less joyous?

5. Although the law still requires attendance at these feasts, is it possible to suppose that any considerable proportion of the people could leave their homes and their work, and go to Jerusalem three times in a year? Would this have the effect of depriving these people of religious privileges?

6. Although the feasts are still represented as continuing their joyous character, could the old feeling actually have existed under the new régime, cut off as the worshiper was from friends and family, lost as he must have been in the great crowds gathering at Jerusalem?

7. Although feasts are still nominally on an agricultural basis (*cf.* the names, the method of determining the date, etc.), will it be possible for the agricultural character to be long maintained in view of (1) the detachment of the feasts from the exact season (one time being fixed for the entire country, although the harvest took place at different dates on account of climate); (2) their association with historical events and the emphasis thus placed on the idea of commemoration; (3) the necessary sale of one's own effects, and the purchase of others for the purpose of the feast?

8. Upon the supposition that the prophets themselves had to do with the formulation of the policy presented in Deuteronomy, and in view of the opinions expressed by Amos, Hosea, and Isaiah, what may we understand to have been their general position on the subject of these feasts and festivals? Did they represent the feasts as being an essential element in the religious life? Did they wish to see them modified in their character? Was it for this reason that they joined with the priests in those reforms, recorded in Deuteronomy, which in the end largely revolutionized the whole system? Did they think that the people were placing a false value upon these feasts in comparison with a pure and simple life?

9. Upon the acceptance of the book of Deuteronomy by Josiah and his people in 621 B. C., (1) what attitude was taken by the king toward the various corrupt forms of worship which existed at that time (*cf.* Deut. 23: 4-20)? (2) What was the command issued as to the observance of the Passover? Does this mean that it had fallen into disuse? If so, how is such disuse to be explained? (3) What was the character of the Passover observed on this occasion?

§ 101. **Constructive Work.**—Write a statement covering three points: (1) the feasts which now no longer seem to be observed, and the reasons; (2) the modifications which have come to exist in the feasts transmitted from the earlier period, and an explanation of these

modifications; (3) the progress, if any, which has been made in the adaptation of the ceremonial of worship (so far as it concerned feasts) to the religious life; or, to use the form of a question, was Israel in a better or worse position for the cultivation of the religious life, with the changes which had now come about?

§ 102. **Constructive Work.**—From Ezek. 36:38; 45:17, 18-21, 22-25; 46:1, 3, 6 ff., 9, consider (1) whether, in general, Ezekiel has much to say upon the subject. Is this because his development lies along other lines, or because the development has already reached its highest point? (2) Is there evidence (if so, what?) that the Deuteronomic system of feasts is accepted? (3) In what cases are definite dates now given, in which, hitherto, the time has been left undesignated? (4) What, now, is the relation of the Feast of the Passover to that of Unleavened Bread? (5) Present the evidence, if any is to be found, that the feasts have now lost their joyous character. (6) Is the centralization of worship involved in the arrangements which Ezekiel proposes?

§ 103. **The Feasts in the Later Period**, that is, as described (*a*) in the laws of the Levitical code, (*b*) by the priestly prophets, and (*c*) in the priestly histories, viz., Ezra, Nehemiah, and Chronicles.⁷

1. Feast of the Passover and Unleavened Bread.

Lev. 23:4-8; Numb. 28:16-25; 9:1-14; Exod. 12:1-20, 43-50; 2 Chron. 8:13; 30:13-27; 35:1-19; Ezra 6:19-22.

2. Feast of Weeks.

Lev. 23:15-21; Numb. 28:26-31; 2 Chron. 8:13.

3. Feast of Tabernacles.

Lev. 23:34-36, 39-44; Numb. 29:12-38; 2 Chron. 5:3 ff.; 7:8-10; 8:13; Ezra 3:4; Neh. 8:13-18.

4. Feast of the New Moon.

Numb. 28:11-15; 1 Chron. 23:31; 2 Chron. 8:13; 31:3; Ezra 3:5; Neh. 10:33.

5. Feast of Trumpets.

Lev. 23:23-25; Numb. 29:1-6; 10:10.

6. Definite dates are fixed.

Lev. 23:5, 6, 23, 27, 34, 39; Numb., chaps. 28, 29; Esther 9:21.

7. Agricultural significance is wholly lost.

Lev. 23:42 f.

8. Celebration of feasts at Jerusalem is taken for granted.

Zech. 14:16-19; 1 Chron. 23:31; 2 Chron. 35:1-19.

⁷References in **bold-face** type are from the Levitical code of laws.

9. Sacrifices are multiplied in connection with feasts.
Numb., chap. 29; 15:3; 2 Chron. 2:4; 30:24; 35:7-9.
10. Attitude of the prophets toward feasts.
Zech. 14:16-19; Joel 1:14; 2:15.
11. Thought of sin predominant in feasts.
Lev. 23:19; chap. 16; **Numb.** 28:15, 22, 30; 29:5, 11, 16, 19, 22, 25, 28, 31, 34, 38; **Exod.** 30:10.
12. Day of Atonement.
Lev. 23:27-32; chap. 16; **Numb.** 29:7-11; **Exod.** 30:10.
13. Feast of Purim.
Esther 8:17; 9:15-32.

§ 104. Questions and Suggestions.

1. In the later regulations and references relating to the Feast of the *Passover and Unleavened Bread*, note (1) the new phrases, "set feasts," "holy convocations," "appointed seasons;" (2) the exactness with which the date is fixed; (3) the absence of "servile work;" (4) the burnt-offering, and the meal-offering prescribed, the sin-offering which accompanies, and all this beside the continual burnt-offering; (5) that in time (*cf.* Exod. 12:1-20) the opinion comes to prevail that the Passover had been established before the exodus "in order that Jehovah might spare the firstborn of Israel, not because he had spared them;" (6) the restrictions placed upon participation in the Passover (Exod. 12:43-50); (7) the observance according to Chronicles (2 Chron. 30:13-27) of the Feast of Unleavened Bread in Hezekiah's times; (8) Josiah's Passover (2 Chron. 35:1-19); (9) Ezra's Passover; (10) the place of all these observances; (11) their general character; (12) that the offerings have the nature of fixed dues, rather than of voluntary gifts.

2. In the references to the Feast of *Weeks*, note (1) that the same general characteristics appear as in the case of the Feast of Unleavened Bread (see above); (2) that after the fall of Jerusalem it becomes a feast commemorating the giving of the law on Sinai, and is no longer considered a nature feast.

3. In the references to the Feast of *Tabernacles*, note (1) the same points as were considered above in the case of the preceding feasts, viz., fixing of date, multiplication of various kinds of offerings for each day, no servile work, etc.; (2) the chronicler's account of Solomon's observance of this feast in connection with the bringing up of the ark (2 Chron. 5:3 ff.); (3) Solomon's dedication of the temple in connection with this same feast (2 Chron. 7:8-10); (4) the observance in

connection with the beginning of the second temple (Ezra 3:4); (5) the dwelling in booths in Ezra's time (Neh. 8:13-18).

4. The system of feasts now includes more definitely the Feast of the *New Moon*, concerning which it may be noted, (1) that a regular ceremonial is instituted; (2) that frequent mention is made of it in connection with the sabbath. Consider (3) what has led to this larger emphasis.

5. Consider, in the case of the Feast of *Trumpets*, (1) its connection with the sabbatical system (see next article⁸); (2) the provisions given for its observance; (3) the general provision for the blowing of trumpets with various feasts.

6. In all the cases presented consider (1) the fact that now the exact day of the month is prescribed; (2) the significance of this fact, as compared with the looser designations of earlier regulations.

7. In all the cases presented consider (1) the fact that the agricultural significance has been lost; (2) the fact that, even in the case of the Feast of Tabernacles (the last of all to receive this treatment), an historical meaning has been suggested and adopted; (3) the significance of these facts as seen in the routine of the ceremonial and the general character of the feasts.

8. Consider whether (1), although no explicit statement occurs in the legislative material covering the point, it is not everywhere taken for granted that all feasts shall be celebrated at one place, viz., Jerusalem; and (2) whether this is not the understanding of the prophets and historians of the period.

9. Consider, in the case of all the feasts, (1) whether the largest emphasis is not now placed upon the sacrifice; (2) whether, in fact, with the great multiplication of sacrifices, everything else is not practically ignored; (3) the influence of this upon the people; (4) the explanation of it.

10. What appears to have been the attitude of the later prophets toward these feasts? Is there any longer indifference, lack of appreciation, or hostility? Why has this change of attitude come about? Does Judaism (Israel's religion after the exile) adopt an entirely new policy in reference to feasts, as compared with prophetism (Israel's religion before the exile)? Were the prophets of this period really priests, and, in consequence, in sympathy with everything priestly? Had prophecy now died?

⁸The next study will deal with the sabbath and institutions closely related to it, e. g., the sabbatical year, year of jubilee, etc.

11. Is it a fact that the idea of *sin* is now everywhere prominent? that, indeed, this idea is the controlling idea? that, therefore, confession instead of rejoicing is the order of the day? If this is the fact, how is it to be explained?

12. Concerning the *Day of Atonement*, one may undertake to answer the following questions: (1) Was it observed in the early or middle period, or did its observance arise only in the later period? (2) Is there any connection between it and Ezekiel's days of atonement (45:18-20)? (3) Or with the days of fasting held in commemoration of national calamities mentioned in Zech. 7:35; 8:19? (4) Or with the day of fasting (the twenty-fourth day of the month) mentioned in Neh. 9:1? (5) What was the fundamental idea in this observance? Was the thought of propitiation that of the individual or of the nation? Were the sanctuary and the land also included? (6) What evidence does the ritual furnish as to the fundamental idea? (7) What is the meaning of the phrases "sabbath of solemn rest," "afflict your souls" (Lev. 16:31)? (8) What conception of God gave rise to the idea of sin involved in this institution?

13. In the case of the Feast of *Purim* consider (1) its origin and occasion; (2) its date; (3) the question of its connection with a Persian feast; (4) the meaning of the name; (5) the method of observance.⁹

§ 105. **Constructive Work.**—Prepare a statement which will show the more important changes in the observance of the feasts between the usage of the middle period and that of the later period.

§ 106. Literature to Be Consulted.

S. CLARK, article "Passover," SMITH'S *Dictionary of the Bible* (1st ed. 1863, 2d ed. 1893); EWALD, *Antiquities of Israel* (3d ed. 1866, transl. 1876), pp. 348-80; SCHULTZ, *Old Testament Theology* (1st ed. 1869, 5th ed. 1896, transl. 1892), Vol. I, pp. 359-69; II, 87-100, 402 ff.; KUENEN, *Religion of Israel* (1869 f., transl. 1874), Vol. I, pp. 242-5, 262-7; II, pp. 28-30, 89-94, 253 f., 271-3; III, pp. 148-53; OEHLER, *Old Testament Theology* (1st ed. 1873, transl. 1883), §§ 140, 141, 144-6, 150, 153-6; EDERSHEIM, *The Temple: Its Ministry and Services* (1874), pp. 144-300; W. R. SMITH, article "Passover and Feast of Unleavened Bread," *Encyclopædia Britannica* (1875); WELLHAUSEN, *Prolegomena to the History of Israel* (1878, transl. 1885), pp. 83-120; W. R. SMITH, *The Old Testament in the Jewish Church* (1st ed. 1881, 2d ed.),

⁹ Cf. MORRIS JASTROW, JR., *Religion of Babylonia and Assyria*, pp. 686 ff.; ZIMMERN, *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XI, pp. 160 ff.; DE LAGARDE, *Purim—Ein Beitrag zur Geschichte der Religion*; SAYCE, *Proceedings of the Society of Biblical Archaeology*, Vol. XIX, pp. 280; JENSEN, *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. VI, p. 70; C. H. Toy, "Esther as a Babylonian Goddess," *New World*, Vol. VI, pp. 130-45.

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§ 107. Supplementary Topics.

1. Consider the few references to the celebration of feasts and feast days in the Psalter, viz., Pss. 4:7; 81:3; and note especially the so-called Psalms of Ascents, viz., 120-134, and their use in worship.¹⁰

2. Put together the references to feasts in the books of Maccabees, viz.: 1 Macc. 1:39, 45; 4:52-59; 7:49; 10:34; 13:50-52; 2 Macc. 1:9, 18; 2:9, 16; 6:6 f.; 7:42; 8:33; 10:5-8; 12:31 f.; 15:36; and make such a statement as the material thus examined will warrant.

3. Consider the principal references to feasts in the New Testament, viz.: Matt. 26:2, 5, 17 ff.; 27:15; Mark 14:1 f., 12, 14, 16; 15:6; Luke 2:41 f.; 22:1-15; 23:17; John 2:13, 23; 4:45; 5:1; 6:4; 7:2-14, 37; 10:22; 11:55 f.; 12:1, 12, 20; 13:1, 29; 18:28, 39; 19:14; 1 Cor. 5:7; Heb. 11:28.

¹⁰ Cf. WELLHAUSEN, *The Book of Psalms—A New English Translation*, p. 210; KIRKPATRICK, *The Psalms, Books II, III* ("Cambridge Bible"), p. xxv; MURRAY, *Origin and Growth of the Psalms*, pp. 292-5; PEROWNE, *Book of Psalms*, pp. 86 f.

4. Compare, in a very general way, the usage concerning feasts among the Egyptians, the Greeks, and the Romans, and note points of similarity and difference."

5. Take up for critical study the principal Hebrew words used to designate the feasts, viz.: חַג; חֲקָצִיר; חַג שְׁבֻעוֹת; חֵלֶל; פֶּסַח; חַג הָאֳסִיף; פֻּרִים; מִצּוֹת; חֲדָשׁ; חַג הַסֻּכּוֹת; הָאֳסִיף; etc.

6. Consider the place of feasts among the Assyrians, noticing especially the great number of them and the many points of similarity existing between the usages of Assyrian feasts and those of Hebrew feasts, *e. g.*, the pervading spirit of joyousness, the agricultural connection of some of them, the similarity between the feast of Zagmuk and the Jewish New Year's festival, and the Babylonian origin of the Feast of Purim.¹²

7. Consider comparatively the three great factors entering into and controlling the origin and development of feasts, viz., the element involved in a nomadic or pastoral life, that in an agricultural life, and that in a city life.

8. Consider (1) the conception of God which had come to be supreme in Israel after the exile, viz., holiness; (2) the relation of this conception to the teaching concerning sin prevalent in the same period; and (3) the influences of these conceptions upon the development of the feast system.

¹¹ See W. W. FOWLER, *The Roman Festivals of the Period of the Republic*; FAIRBANKS, "Festival Epidauria at Athens," *Classical Review*, November, 1900; FRAZER, "The Saturnalia and Kindred Festivals," *Fortnightly Review*, October and November, 1900.

¹² Cf. especially MORRIS JASTROW, JR., *Religion of Babylonia and Assyria*, see *Index*, s. v. "Festivals."